Millennial Star

Mount of Olives

No. 29, Vol. 102 Thursday, July 18, 1940

POETRY

MY TASK

I should not be too critical! Nor say,
"This child is dull, his intellect is slow."
I cannot see beyond the years when he
Shall have arrived, and judge me, too.
Abilities and unsuspected talents dwell
Buried deep, beneath confusion of an adult world,
Striving mightily to manifest themselves to light
As black clouds of doubt and
Uncertainty are furled.

It is not given me to make, create a mind,
Nor mine to say, nor judge its worth—
Mine the task to train and mould the clay
Such as it is. To give a bit of inspiration birth!

—Irene R. Davis

EPITAPH TO ELEGY WRITTEN IN A COUNTRY CHURCHYARD

Here rests his head upon the lap of Earth
A Youth, to Fortune and to Fame unknown;
Fair Science frown'd not on his humble birth
And Melancholy mark'd him for her own.

Large was his bounty, and his soul sincere;
Heaven did a recompense as largely send
He gave to Misery (all he had) a tear,
He gain'd from Heaven ('twas all he wish'd) a friend.

No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose,)
The bosom of his Father and his God.

—Thomas Gray (1716-1771)

THOUGHT FOR THE WEEK . . . . . .

The brightest of the Saints owe much of their lustre to the fire and the file. It is by the sharp needles of sorrow that we are embroidered with the praises of the Lord.

—C. H. Spurgeon.

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What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?—James 2: 14

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THIS WEEK'S COVER

"AND as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming . . .

"And Jesus answered and said unto them, Take heed that no man deceive you."—Matthew 24: 3, 4

Knowledge A Saving Power ?

By Elder Joseph Fielding Smith
(Of the Council of the Twelve)

J. F. Smith

WE have been told repeatedly that the Lord said to the Prophet Joseph Smith: "The glory of God is intelligence." And we have also been informed that He said: "A man cannot be saved in ignorance." But the Lord said much more, and I often wonder why, in making these quotations, we do not finish what He said.

It is true that the glory of God is intelligence, but the Lord also added: "Or in other words, light and truth." Then He added this: "Light and truth forsaketh that evil one."

There never was a time I suppose in the history of the world when so much knowledge was in the possession of men. Surely knowledge has been increased, but at the same time the doctrine taught in this prophetic saying by Paul is true, men are ever learning but apparently never able to come to a knowledge of the truth. We have been informed that it has been said that our present system of education has taken man apart; it has done more, it has made a brute of him, and given him a brute ancestor, instead of placing him on the platform as a son of God, the offspring of God, where he properly belongs.

Dr. Frank C. Whitmore, a teacher at the Pennsylvania State College, said: "Probably the biggest difficulty with mankind at the present time is that our knowledge has increased so much faster than our wisdom."

The Prophet did say that a man cannot be saved in ignorance, but in ignorance of what? He said that a man could not be saved in ignorance of the saving principles of the Gospel of Jesus Christ. Not many of the great and the mighty, those who form and control the thoughts of the people of today, are going to find salvation in the kingdom of God. Why? Because they have not found the way; they are not walking in the light of truth. They may have knowledge, but they lack intelligence. Intelligence is the light of truth, and we are informed that he who has intelligence or the light of truth will forsake that evil one. A man who has intelligence will worship God and repent of his sins; he will seek to know the will of God and follow it.

REVELATION NEEDED

Now I am going to quote to you what the Prophet says in addition to the quotation just mentioned.

If you wish to go where God is you must be like God, or possess the

principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil.

Add to your faith knowledge. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent, and every one that does not obtain knowledge SUFFICIENT TO BE SAVED will be condemned. The PRINCIPLE OF SALVATION is given us through THE KNOWLEDGE OF JESUS CHRIST.

Now I understand that knowledge is very important, but there is a great fund of knowledge in the possession of men that will not save them in the kingdom of God. What they have got to learn is the fundamental things of the Gospel of Jesus Christ. They have got to learn to have faith in God. They must learn to obey Him. They have got to learn His commandments, His ordinances and keep them, and unless they do, all their learning and all their knowledge will be of little benefit to them.

PURE INTELLIGENCE BRINGS OBEDIENCE

President Joseph F. Smith has said:

Christ inherited His intelligence from His Father. There is a difference between knowledge and pure intelligence. Satan possesses knowledge, far more than we have, but he has not intelligence or he would render obedience to the principles of truth and right. I know men who have knowledge, who perhaps understand the principles of the Gospel as well as you do, who are brilliant, but who lack the essential qualification of pure intelligence. They will not accept and render obedience thereto. Pure intelligence comprises not only knowledge, but also the power to properly apply that knowledge.

EDUCATION REACHES INTO ETERNITY

On the subject of education President Joseph F. Smith also said:

The knowledge of truth, combined with proper regard for it and its faithful observance, constitutes true education. The mere stuffing of the mind with knowledge of facts is not education. The mind must not only possess a knowledge of truth, but the soul must revere it, cherish it, love it as a priceless gem; and this human life must be guided and shaped by it in order to fulfil its destiny. The mind should not only be charged with intelligence, but the soul should be filled with admiration and desire for true intelligence which comes from a knowledge of the truth. Educate yourself not only for time but also for eternity. The latter of the two is the most important.

I quote the following from President Brigham Young:

Every man and woman that has talent and hides it will be called a slothful servant. Improve every day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. I shall not cease learning while I live, nor when I arrive in the spirit world; but there shall learn with greater facility.

Now I say it boldly, all the knowledge that a man can gain in this world or beyond this world, independent of the Spirit of God, the inspiration of the Almighty, will not lead him to a fulness, and in defence of that I am going to quote to you from Section ninety-three of the Doctrine and Covenants:

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

And truth is knowledge of things as they are, as they were, and as they are to come;

And whatsoever is more than this is the spirit of that wicked one who was a liar from the beginning.

The Spirit of truth is from God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

So with all our boasting, with all our understanding, with all the knowledge that we possess, let me say that this great knowledge that has been poured out upon men, and all that is truth has come from God, but with it all unless we humble ourselves and put ourselves in harmony with His truth and seek for the light which comes through the Spirit of truth, which is Jesus Christ, we will never gain a fulness of knowledge.

I realize that it must eventually come to pass in the case of those who gain the exaltation and become sons of God, that they must in the eternities reach the time when they will know all things. They must know mathematics; they must know all the principles of science; they must be prepared in all things, by learning, by study, by faith, to comprehend these principles of eternal truth, even as our Father in heaven comprehends them, and unless men will put themselves in harmony with Him and His Spirit and seek the light which comes through that Spirit, they never will reach the goal of perfection in these things. It is, however, knowledge of the principles of the Gospel that will save men in the Kingdom of God.

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100 YEARS AGO

From the "Star," July, 1840

I CONTINUED preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the Superintendent of the United Brethren. He received my testimony and sayings with candour, and carried the case before the Lord, and asked the Father if these things were true. The Lord manifested the truth of it to him, and he was baptized. . . . I also baptized about forty preachers of the same order . . . and about 120 members of the United Brethren . . . and all this during the term of one month and five days.

—WILFORD WOODRUFF

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THE Circulation Dept. thanks all those subscribers who have executed payment of accounts recently rendered and appreciates their prompt replies.

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Leeds District Conference Scheduled

The Leeds District Conference will be held Sunday next, July 21st, in the Chapel of the Bradford Branch, Woodlands Road, off City Road, Bradford. Mission Authorities will be in attendance at sessions to be held at 2.30 and 5.30 p.m.

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The Apostasy—A Parable

THE scene of the story is Jerusalem. The time, two minutes past midnight, the first night after the last apostle fell asleep. A devout Christian became very sick. He was suffering excruciating pain. The best doctor of the city was called. He made a diagnosis and walked out of the sick room and solemnly remarked to the relatives of the sick man, "I can do nothing for him. He is dying."

The dying man overheard the doctor's remark. He picked up a parchment near his bed and read: "If thou canst believe, all things are possible to him that believes."

"I believe," cried the sick man in his heart of hearts, and turned to the wall and prayed, "Oh, God, be merciful to me and heal me of this terrible affliction."

"Too late, too late," a voice answered. "I cannot help you now. It is two minutes past midnight; and the last apostle died yesterday."

"But, my Lord, I believe that thou canst heal me," pleaded the sick man.

"I will not heal you now," answered the voice; "I have determined not to heal anyone after the first midnight after the last apostle died."

"But, my Lord, I need your help just as much as sick men did yesterday," cried the sick man desperately.

"Quite true," replied the voice, "But I changed my purposes this very night regarding the healing of the sick and revelations. These things are now all done away with."

And so the sick man continued to suffer and soon died.

What do you think of this doctrine? Do not call it harsh names. Practically the whole Christian world believes it. And the fact that they do believe it is the most convincing evidence that the Christianity of today is not the true religion of Christ.

—NEPHI JENSEN

Those Rich, Riper Years

By Lella Marler Hoggan

DREAMS and visions influence the destiny of mankind. Prophets are needed to furnish true patterns of life; but also, there must be workmen to execute the plans. Dreams are powerful to the extent that they are materialized. Visions uplift humanity only when they are wrought into life.

Life is dual: the body and the spirit, the real and the ideal, the loaf and the song. There is the everyday practical you that must be fed and clothed and sheltered; there is the spiritual you that rises on the wings of inspiration to commune with the Most High. There is the you, who, like Martha of old, is "cumbered with much serving"; and the you, who, like Mary, takes time to sit at the Master's feet to be taught of Him.

Albert Edward Wiggam has said that man should be fitted for a job, because he must make a living; and provided with ideals, because he must make a life.

Every great achievement is born of inspiration and earnest effort. The one is not without the other in the world of progress. The artist to perform his work must have paint and canvas and brushes. But back of his craftsmanship must be personality, the ideal, the vision that gives life to the picture, that endures it with the soul of beauty and of truth. We need wings as well as feet of clay.

Essential to life itself are the little duties of every day, but devotion to a cause redeems effort from drudgery. When tasks are performed with eager, loving hands, they become a sacrament. It matters not so much what task the hand performs if the heart is in the work and if the soul rises to bring out of it something beautiful and distinguished. To those who see the rainbow above the clouds there are no common days, no menial tasks.

From humble homes have come some of the greatest spirits of the earth, men and women whose time has been often filled with common labour. The young mother who provides her baby with nourishing food, clean linen, and wholesome surroundings is doing more than keeping her child clean, well and happy. She is building into his life eternal values. Out of the habitual routine of his daily life may come the establishing of all the cardinal virtues. Is she not weaving a tapestry of life? There are the brief, bright threads of daily joys, and the long, strong threads of moral fibre, all going into the pattern that will at last show itself in a strong, well-balanced character.

No day should seem long or dull to the mother who has vision of her work, who realizes that she has in her keeping a child of God, one who later in life may assume positions of trust and honour in his nation or his church, a child who may one day rise and call her blessed.

Youth, living on the sunny side of the hill, is forever in quest of joy. It feels sure that every storm will spread a shining rainbow across its sky of blue.

But we who walk more softly sometimes forget that storms spread rainbows. Time has left its marks of pain and sorrow on our hearts. We have had our day. Now we have our memories. What more need we seek? Are not adventure and achievement for youth?

But hold !

Why should we count the years and accept them as stop signs to our progress? Truth and beauty, all of the priceless treasures, are ageless. Why should we not go on garnering the loveliest gifts of life as long as life lasts? We don't have to accept as ours the patterns that have been shaped by the aged men and women of the past. We can make our own pattern, looking ever to the Divine for guidance.

Everything in nature arrays itself in new attire each year. The oldest trees in the world drop their leaves annually and clothe themselves in new beauty. We never become too old to moult. Why should we not shed our grey, aged feathers of doubt and fear and adorn ourselves in the bright plumage of faith and hope?

Out of his dull, lifeless shell a new moth emerges. A short time ago he was a caterpillar crawling in the dust and eating leaves. Now he comes forth with flaming wings ready to mount to summer skies. May not we rise from our outgrown yesterdays? May not we wing out spirits for greater flight?

There is no reason why older people should sit alone and lonely through uneventful days. Even the commonest tasks can be made beautiful. We fill our hands with drab monotonies, nor try to see the colour and the sheen of ideality that is back of all necessary work. Out of long years of experience there are always treasures worth saving. Too often we store our lamp of inspiration in some dark basement and forget that we own such a rare gift. There is no reason why we should not bring it forth and burnish it and fill it with oil for a second lighting. If we add a little new fibre to our growth each year, we may prolong our blossoming season instead of going to seed early.

We can't hope to be always on the crest of the wave. Deep shadows but serve to accentuate the high-lights of life. And though we arise to a day shattered with disappointment, let us remember that even the darkest day has its tomorrow—a tomorrow that may restore our lost yesterdays.

If we but listen for it, there is a merry tune to accompany the work of every day. If we but search for it, we shall find that joy goes singing along the highways of life. Fragrance and flaming beauty are to be found at every turn of the road. Great truths and devoted service are for age as well as youth. The riper years are rich in spiritual values.

THURSDAY, JULY 18, 1940

EDITORIAL

In Praise Of The Follower

FOLLOWERS are far more numerous in any society than leaders. Even in Latter-day Saint communities, where the relative difference is much smaller than elsewhere, this is so. We are often told what qualities go into the making of a good leader, but where shall we turn to find a treatment on how to become a good follower? And yet, it is just as necessary to know whom and how to follow as it is whom and how to lead. No one can really be an effective leader until he has first learned to be an effective follower.

What is it to be a good follower?

In the first place, one must be able to know how to choose a leader. This is not nearly so easy as it looks. There are plenty of would-be leaders, especially in a time like this when so much confusion exists, but whether they are the proper kind to follow is quite another question. Some who would lead are mere time-servers, to use a phrase from Paul. They comply obsequiously with the spirit of the age, regardless of the eternal verities. To use another Pauline phrase, they are all things to all men, without being anything to what is true and right. These are to be avoided like the plague. Sometimes these time-servers are such by nature, but sometimes they cultivate the art.

Then there are would-be leaders who serve themselves and no one else. They have an axe to grind, as Franklin would say, and they wish you to turn the grindstone without pay. These are ambitious men, like Napoleon, only in a small way, and they do not care how they reach their goal. The world easily forgets these climbers—unless they have done something very wicked.

The ideal leader was Jesus. While He was on earth He sought only to do good. Not money, or fame, or place in the world held any allurement for Him. He was so poor that He had "nowhere to lay his head." He was despised by his countrymen, yet His teachings have altered men's thoughts and the face of all things. Not Himself, but the whole human

race, He served. Leaders must be measured by the standard raised by Christ, our Lord. He is to be followed only to the extent that he approaches this ideal. Follow me, said one of the pilgrim ministers, only as you see me follow the Master.

In the second place, having made sure that one has decided upon the right leader, according to the principles suggested above, one should be loyal.

Often we see people halting between two opinions, or loyalties. James, in the New Testament, puts it this way: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Let no man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." A rich connotation lies in that word "double-minded." What is more contemptible than one who cannot make up his mind, or who, having made it up, cannot follow it resolutely? John the Beloved knew such people. He called them neither hot nor cold, and said that God would "spue them out of his mouth."

The writer knows a man who, finding the standard of the Church too high for him, went to the authorities of his stake and asked to be excommunicated. And he was so cut off. He did not wish, he explained, to be looked upon as a member of an organization whose principles he disavowed in his life. If one does not admire this sort of shirking the duty of life, yet one can have respect for the honesty of a man who will do that. He was trying not to be double-minded. Following an obviously wrong leadership, yet he got rid of any mental conflicts. Judas should have done something like that. But he did not. Instead, he followed Jesus in the outer sense, but it was not a following of Him by the spirit.

In this connection one admires the steadfast devotion of some of the early members of the Church. Having put their hands to the plough, they never cast a backward glance. And the waters of tribulation through which they had to pass were deep and troubled enough to dampen the ardour of all but the stoutest heart. There are plenty of men and women in our Church today who are like that. They follow the leadership of a Prophet. Their conversion was not to a man, nor to a shadow, but to the Lord. What their neighbours do, no matter how divergent those neighbours' views and their practice may be, never phases them nor lessens their faith in the Cause. They have their bit to do, and they do it in the best way they can, leaving the issue to God.

These, all, are true followers. Recognizing the Shepherd's voice, they go where it leads, nothing doubting, nothing wavering. More power to their faith!—The Instructor

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION XIV

"REND your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."—Joel 2: 13.

ON Henrik's arrival in Norway, the harvesting was in full swing, and he busied himself with that. His friends, some of whom were surprised at his return, asked him what he had found in America, and he told them freely. Had he discovered the delusion in his American religion? No, he replied, his faith had been made stronger. Selma had relented somewhat, she making him welcome at her home in Christiania. Here he also met Marie. Henrik treated her as a friend with whom he had never had differences. When she saw him back again, browned and hardy, but the same gentle Henrik, Marie wondered, and by that wonder her resentment was modified, and she listened to his accounts of America and his relatives in Minnesota with much interest. As he spoke with an added enthusiasm of his cousin Rachel, the listeners opened their ears and eyes. He told them freely of his plans, and what he and Rachel were going to do.

"Yes," he said, "I can see the hand of the Lord in my finding Rachel." Marie had her doubts, but she said nothing. "It is all so wonderful to me, and I am only sorry that you folks can't see it!" But they replied nothing.

Henrik wrote often to Rachel, and the letters which he received in reply he usually handed to Selma, and Marie, if she was present. They pronounced them fine letters. "She must be a jolly girl," they said.

"She is," he affirmed; "the most religious and yet the merriest girl I have ever met. That seems a contradiction, but it isn't." Then he went on explaining, and they could not help listening. Henrik studied the two young women to see what impression he might be making. On Selma there was very little, but he believed Marie was overcoming some of her prejudice. Selma told him that Marie loved him as much as ever, and that if he deserted her, it would break her heart.

"But Selma," he exclaimed, "I have never deserted her. It was she who broke the engagement."

"How could she do otherwise;—but she has been waiting, and will still wait in hope."

"I, too, shall do that," he said.

That autumn Henrik again sailed for America. Going westward by way of Minnesota, he called for Rachel and took her with him. In one of the Temple cities they found lodgings with some of his friends, and then they entered upon their work for their ancestors. Henrik had a long list of them, and so they were kept busy nearly all the winter. At the end of three months, Henrik asked Rachel if she was tired and wanted a rest.

"Oh, no," she said; "I believe I can do this work all my life. It isn't always easy, but there is so much joy and peace in it. I believe the angels are with us, and I don't want better company."

And so these two were very much contented. They sent letters home telling of the "glorious" time they were having, and the work they were doing. At the opening of spring, Henrik left Rachel to continue the work, he having to go back to Norway. He asked her if she desired to return to her folks in Minnesota, but she said no, not yet.

The early spring months found Henrik in Christiania. He made a trip to Denmark on genealogical research which proved quite successful. The first of June found him back to Nordal.

Midsummer Night came clear and cool. Henrik was in Christiania, and was to be one of a party to spend the night on the hills above the city. Marie was not with them, and Henrik enquired the reason.

"She is ill," said Selma.

"Ill? Where is she?"

"At home. I think you should go and see her."

"Does she want me?"

"Yes."

Henrik excused himself from the party and went immediately to Marie. He found her on the veranda, reclining on a couch. The lamp-light from an open window fell on a pale face, startling in its changed expression. He silently took her hand, her fingers tightening in his grasp. She looked him steadily in the face, her swimming eyes not wavering. Then Henrik knew that he loved this girl yet. For a long time he had tried to forget her, tried to root out his love for her, tried to think that she was not for him. "I'll not try again," he had thought, "for twice now have I been disappointed;" but now a flood of compassionate love engulfed him, and he, too, clung to the fingers in his grasp.

"I am sorry to see you like this," he said, "what is the matter?"

"I don't know."

"Doesn't the doctor know?"

She shook her head with a faint smile. "Sit down, Henrik, I want to talk to you," she said.

He took the low chair by her side. The mother looked at them from the door-way, but did not come out.

"I want you to forgive me," she said.

"That has been done long ago."

"Thank you—now listen. I have been wrong, wickedly wrong, it seems to me—listen! I have not been honest, neither with you, nor myself, nor with the Lord—which is the worst of all. I understood much that you taught me of the restored gospel—it seemed so easy to my understanding; but my pride

(Continued on page 527)

NEWS

T. E. McKay

WHEN the present war in Europe began, the missionaries were withdrawn, and either released or reassigned in the United States.

President Thomas E. McKay, the last of the American missionaries to leave Europe, organized some of the missions before he left, and confirmed such organization as had previously been made by other presidents of missions.

In some cases a president and two counsellors were appointed from among the local elders, to carry on the work of the Church.

In other cases, notably those organised by President McKay, a board of nine members was created, also of local elders. This board consisted of a president, a vice-president, or counsellor, a secretary, a music master, and a member from each of the auxiliary organizations. One of these was appointed to take charge of the finances of the mission, and a two-thirds vote was necessary to make any radical changes in the personnel of the board.

Recently President McKay was given charge of all the missions of Europe, with headquarters in Salt Lake City.

It is not generally known, but it is a fact, that, in the twelve missions of Europe, there are almost thirty-two thousand Latter-day Saints. These are distributed as follows:

British	6,481	Norwegian	1,643
Czecho-Slovakia	108	Palestine	82
Danish	1,521	South African	1,571
East German	7,608	Swedish	1,614
French	864	Swiss	1,548
Netherlands	2,832	West German	5,873

Total—31,745

* * *

CHURCH MEMBERSHIP PASSES THREE-QUARTER MILLION MARK

(From the Deseret News)

STEADY growth of the membership of the Church year after year finds the number of Latter-day Saints nearing the one million mark following a ten year period that has seen the membership grow from something more than half a million past the three-quarter million mark.

At the present time over 800,000 persons embrace the Gospel of the Church of Jesus Christ of Latter-day Saints, while the membership at the end of 1929 stood at 663,454. Of the present members, over 152,000 reside in the various missions, while approximately 650,000 are enrolled in the stakes.

Simultaneous with the increase in the number of members in the missions is an increase in the number of missions from a total of 29 ten years ago to 34 today.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XX—HOT DRINKS (continued)

Other Stimulating Beverages. The drug caffeine is found in many other plants than tea and coffee, such as yerba, maté, Cola nuts, guarana paste and yonpon tea. Decoctions of these and similar plants are often used where found for their stimulating effects and for commercial purposes the world over. They do not bear the names coffee and tea but have the same effect, because they usually contain the same poisonous drugs.

Caffeine is separated in large quantities from the coffee bean, to make decaffeinated coffee on the one hand, and caffeine-rich soft drinks on the other. Stimulating substances of this class are also made synthetically and given fancy names. Whenever a drink is advertised to "give you a lift," the "lift" is likely to be caused by the drug which it contains. Such soft drinks are decidedly harmful and habit-forming, even though sold by the millions. Such caffeine-containing drinks, offered by every soda fountain and most eating places, and consumed in large quantities, should be known and avoided. There is an added danger from the association of the caffeine with the syrup of the drink, for then one is apt to take more caffeine than one would do if taking tea or coffee. Often the amount of caffeine in a portion of these drinks is larger than in a cup of strong coffee. The caffeine habit is soon developed, difficult to overcome, and body and mind are injured. Many unnecessary failures in life may be traced to the caffeine-habit as acquired elsewhere than by the use of coffee or tea.

Cocoa and Chocolate. The most common of the substances similar to caffeine widely distributed in nature and largely used by man, are the products of the cocoa bean—chocolate and cocoa. The cocoa bean contains about 50 per cent of fat and varying amounts up to 3 per cent of the substance theobromine, a near relative of caffeine. Cocoa is usually the ground cocoa bean from which some of the fat has been expressed. Chocolate consists of ground cocoa bean from which the fat has not been removed, mixed with white sugar, starch and flavourings. The percentage of theobromine is therefore somewhat smaller than in the bean itself. Theobromine acts upon the body, especially upon the kidneys, very much as does caffeine. While it does not have as strong an effect upon the central nervous system, it is more irritating to the kidneys. Chocolate also contains considerable fat which has food value, but which sometimes is a combination too rich for weak digestions. Chocolate contains less theobromine than cocoa, and chocolate candy still less. However, the accompanying concentrated sugary preparations used excessively, are a menace to human health. The chocolate habit, which is related to the caffeine habit, is a matter of common observation, and should be controlled. The wise person tries to emancipate himself from the

use of every habit-begetting drug.

Theophylline. Theophylline, less known, is more like caffeine in all of its physiological effects. It occurs in nature in small amounts, but since it is now made synthetically at a reasonable cost, it is a factor to be considered, for it is likely to appear more and more in a variety of beverages offered the public.

Curing the Caffeine Habit. As with the alcohol and tobacco habits, so with the caffeine habit. Assuming a will directed towards the conquest of the habit, the most direct way to success is through a natural, normal life. The observation of the positive factors of the Word of Wisdom—proper food, ample sleep, exercise, recreation and righteous living—would enable a person of reasonable self-control to overcome the caffeine habit. The well-nourished body has no unnatural cravings and does not need a "lift."

Avoid "Hot Drinks." Caffeine, the essential principle of tea and coffee, was discovered, as a chemical substance, a few years before the Word of Wisdom was received. This knowledge was, however, buried in scientific publications. It is very unlikely that the Prophet Joseph Smith had heard of it. It was many years after 1833 that the physiological effect of caffeine was established by science. In the days of Joseph Smith, tea and coffee did not come in for the disfavour shown by some towards alcohol and tobacco. Indeed, people were often advised to use tea and coffee as a means of conquering the liquor habit.

That the expression "hot drinks" was used in the Word of Wisdom rather than "coffee and tea," is notable; for by so doing a host of other injurious habit-forming beverages now used (or that may be used) become subject to the Word of Wisdom. Indeed, the use of the words "hot drinks" implies a knowledge beyond that possessed by man when the Word of Wisdom was received. It is remarkable indeed that Joseph Smith could so boldly declare himself against coffee and tea, as against all similar hurtful beverages, at a time when the world's learning could not safely make the statement.

Human experience, since that day, is all against the use of coffee and tea, and similar beverages. They gradually influence harmfully the mind and the body of the user, especially if excesses are indulged in, and the tendency of the habit is to demand more and more.

W. E. Dixon, M.A., M.D., F.R.S., in an exceedingly temperate study of caffeine beverages (1930) concludes that they tend to produce a condition of neurosis and chronic dyspepsia with all the attendant evils. He says:

"If a man drinks too much spirit his condition is easily recognized, but with tea and coffee the effects are much more insidious, since they act on the brain much as strychnine acts on the spinal cord. . . . Tea and coffee drinking may be directly responsible for, or at all events a contributing cause of, a large number of neurotics, just as surely as these drinks are known to produce chronic dyspeptics; and there is reason to believe that England and America (tea and coffee-drinking countries) show a larger proportion of neurotics in their population than other civilized countries."

Dr. Dixon, speaking to Great Britain, suggests that the habit of drinking tea and coffee is becoming sufficiently serious to

justify consideration by politicians, public health agencies and temperance societies. One of the gravest dangers accompanying the caffeine habit is the failure to recognize fully the evil until perhaps later middle life, when the harm done to the body may be beyond recovery. Caffeine addiction may seem to give immediate exhilaration, but in the end destroys the joy of life, and also does irreparable injury for the future.

It is to be emphasized that cold or iced tea and coffee come under the ban of "hot drinks." The drug contained is just as injurious in iced as in hot coffee or tea. Moreover, iced drinks of any kind, unless drunk very slowly, may injure health.

Wise people, especially Latter-day Saints, should lay aside the caffeine-habit, if formed, and should avoid the use of all such beverages in the home, as should the whole world. True physical and mental enjoyment, and complete health cannot be won by those who are subject to the habit of drinking "hot drinks"—coffee and tea and related beverages. The waste of money alone, for unnecessary and harmful products, justifies opposition to all caffeine products except for industrial and medical purposes.

A Common Question. Those who defend the use of alcohol, tobacco, tea and coffee often ask, "If these substances are abolished by man, how can the large numbers of people who will be thrown out of employment be cared for?" The most obvious answer is that moral evil is never justified by economic good. It may also be answered that the money now expended for these injurious substances would more than care for the unemployed in a state of idleness. However, such a solution is not necessary. A redirection of effort would clearly be required. Other crops and activities would have to be found, and would soon develop. Men labour for bread; the tobacco road is not the only avenue that leads to food, clothing and shelter. In our far-flung society, if the will were correctly directed, such changes would soon and effectively be accomplished. If civilization has built a false structure, civilization must remedy its faults. Moreover, a new age is dawning, in which the farmer, through co-operation with the manufacturer, will find new, sound markets for present crops and many more for all that he can produce.

(To be continued)

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ADDED UPON

(Continued from page 523)

was in the way, and I would not accept the light. I pushed it away. I kept saying to myself, 'It isn't true,' when I knew all the time that it was. That's the sin I have committed."

"My dear—"

"You remember that book you asked me to read? Well, I read it through, though I led you to believe that I did not. It is a beautiful book, and true, every word. . . . Perhaps you will not believe me when I tell you that I have been a number of times to your meetings in Osterhausgade. Once when you were there—I thought you would see me," she smiled. "And I could find no faults, though at first I went looking for them.

(To be continued)

Birmingham District Conference

THE Conference of the Birmingham District was held in the Handsworth Chapel, Handsworth, Birmingham, Sunday, July 7th. It was preceded by an Officers Union Meeting followed by a concert on Saturday evening at which there were 50 people in attendance. Various instructions were given to the officers present by Acting Mission President A. K. Anastasiou and Elder James P. Hill.

At 10.30 Sunday morning a testimony meeting was held, conducted by Brother George Hunter of the District Presidency. Many convincing and inspiring testimonies were born by the Birmingham Saints and in conclusion Kenneth and Douglas Bennett, Primary children sang their testimony "I am a Mormon Boy". 95 people attended.

The afternoon session was conducted by District President Norman Dunn. Elder Samuel Dyson was the first speaker and introduced the conference theme "The Second coming of Christ." Following this the Authorities were presented, and sustained by those present. Other speakers were Brother Frederick Webb, (Sparkbrook Branch,) Brother William Gittins (Kidderminster Branch), and Brother Robert L. Dunn (Chairman of the District Priesthood Committee), all of them developing the theme. Music was rendered in the form of a pianoforte solo by Miss Catewell and by Brother Lorenzo Dunn in a vocal solo. There were 114 present at this session.

The Priesthood met with the Mission leaders following this session and much counsel and advice was given. Sister Florence Dunn met with the Relief Society.

President Norman Dunn conducted the evening session. Preliminary to the speaking, the Sparkbrook Gleaner Chorus sang "I know my Heavenly Father Knows." Sisters Gwendoline Farmer and Violet Thomas were set apart as Missionaries by President Anastasiou and Elder James P. Hill respectively after which they both spoke. President Anastasiou then rendered a vocal solo, "In the Garden," and was followed by District President Norman Dunn who expressed his certain knowledge of the protecting hand of the Lord manifested in his lifetime. Sister Muriel Hunter rendered a vocal solo, "Babylon" and President Anastasiou spoke, giving a comprehensive survey of the events preceding and leading up to the Millenium, the origin of the restored Church, and the Great Apostasy.

Elder Melvin Dunn then spoke on "The Millennium and the little season following." Elder James P. Hill was the concluding speaker and he exhorted the Saints to be prepared to make any sacrifice in the cause of the Gospel A splendid spirit prevailed throughout the day and many expressed their satisfaction and enjoyment. There were 129 present at the final session.

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DOINGS IN THE DISTRICTS

Newcastle

THE theme of the Northern Convention held in South Shields on Sunday, June 16th, was "Fast Offerings, Tithing and the Law of Consecration." There were members from Sunderland, Gateshead and South Shields Branches together with many investigators.

The testimony meeting was conducted by Elder S. Short of the District Presidency and many convincing testimonies were borne.

The afternoon session was conducted by Brother William Wright, speakers being Sister Betty Winters, Brother Ellwood and Brother France. A duet was rendered by Sisters Quayle and Maxwell. Elder Wappett of the District Presidency also spoke.

The evening session was conducted by President Ellwood. speakers being Elder S. Short and District President F. W. Oates. Sisters L. and M. Foster rendered a duet and Sister G. Ellwood a solo.

★

PERSONALS

FLETCHER - BARNES — Sister Lilian Fletcher of the Eastwood Branch was married to Mr. George Barnes on the 21st May.

CARTWRIGHT - ALLEN — Miss Nancy Cartwright was married to Brother George S. Allen, President of the Eastwood Branch, June 19th.

POTTS—Sister Sarah Potts of the Eastwood Branch gave birth to a daughter, April 19th. She has been named Patricia Mary.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
+L. D. S. Hall,
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
48. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall.
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall.
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall.
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall

West Hartlepool.
L D. S. Chapel.
7, Osborne Road

Wigan:
*L and Y Station.

A MESSAGE from PRESIDENT RUDGER CLAWSON TO THE PRIESTHOOD OF THE CHURCH

The spiritual condition of a man is determined by the degree to which he honours in his life the Priesthood which has been conferred upon him.

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